

A
SERMON
AT THE
Funerals

Of M^{rs} ANNE NORTON,
Widow and Relict of *W. Norton*
late of *Sherrington*, in the Coun-
ty of *Bucks Esq*; July 12. 1671.

St. Paul.

*But thanks be to God who hath given us the
victory through our Lord Jesus Christ.*

Οἱ μὲν αὐαυάρητοι ὄντες διὰ τὴν τῷ λόγῳ πλειότητα, καὶ τὴν
ἀλογίαν τὴν πρὸς τὸν λόγον ἐναρμυσίαν τε, καὶ ὑποκαλίχουσιν
ἐδὲν ἐκκαλέσθαι ποτε ὡς κακῶς αἰπῶ αὐτοῖς. Symplicius.

By *Ignatius Fuller.*

L O N D O N,
Printed by *E. T. and R. H. for R. Royston,*
Bookseller to the King's most Ex-
cellent Majesty. 1672.

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BRETTO NORTONO Armigero,
&

MARGARETÆ THO. DUNCOMBI
Armigeri Uxori,

Unicæ Proli

ANNÆ NORTONÆ Nuper
Vitâ Functæ

I. F.

Hoc quale quale Munusculum, Be-
nevolentix & Gratitude
Ergô

L. M. D. D. D.

Востокъ и Западъ

и

Морской Трудъ

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Rom. 8. 2.

For the Law of the Spirit of life hath made me free from the Law of sin and death.

THat Mortality was an original condition of Humane Nature, will appear to him, who shall consider these seven Observations following.

1. That before *Adam* sinned, the *procreation* of man was designed; whereas, such as shall partake of the Resurrection of the dead, *marry* not, because they do not *die*.

2. That he hungered, and was provided of meat; whereas Immortality needs neither *meats* nor the *belly*; *God will destroy both it and them*.

3. That his Body was *animal*, which *St. Paul* makes all one with *vile, corruptible, and mortal*.

4. That Christ Jesus, who hath taken away sin, all its force, and punishment,
B
hath

hath yet left his *dearest* Saints liable unto death.

1 Cor. 15.

5. That the first man was of the *earth earthy*, and we, forasmuch as we die, and corrupt, are said to bear *his* Image.

6. That God planted a Tree of *Life* in the *Garden*, which needed not, if man had been created not liable unto death.

7. That all the causes of natural mortality within us, or without us, did exist as well *before* as *after* Man had sinned. Yet notwithstanding, sin was the way to *actual* death; and *that* the wages of it. It being usual with God to do that upon *occasion*, which he hath power *absolutely* to do; *i. e.* to make use of the instances of his *Dominion* to serve other designs of his *Providence*; which help us to understand that first threatening, *In the day thou eatest thereof thou shalt die the death*, *i. e.* *Thy strength supported by the tree of life shall begin to languish, and fail; Thy Oyl at length shall be exhausted, and thy Lamp shall be extinguished.*

Now *Death* of its own nature being *eternal*, there being naturally no return from the *privation* to the *habit*; therein must man have been detain'd
for

for ever, if our merciful God had not found out an expedient to deliver us from it, which is by his Son *Jesus*, whom he hath made both *Lord* and *Christ*; and hath exalted to be a *Prince* and a *Saviour*, to give repentance unto *Israel*, and forgiveness of sins; and by consequence, deliverance from death. This being that very thing which *St. Paul* saith; *The Law of the Spirit of Life hath made me free from the Law of sin and death.* Acts 2.36.
Acts. 5.31.

Which words are a *reason*, or rather a clearer explication of what he had said before, viz. That there is no condemnation to them who in *Christ Jesus*, that is, by *Christ Jesus*, walk not after the flesh but walk after the Spirit i.e. who for the most part do not in their actions follow the duct and guidance of their sinful appetites; but walk according to that Gospel which the Spirit hath consigned to us; or that Vertuous habit of mind which that Spirit hath ingenerated in us; there is no condemnation to such. This Law of the spirit of life, i.e. of the quickning Spirit, having delivered us from the Law of sin and death. That Spirit which our Lord is about to give, which leads to Eternal life, hath made me, i.e. every Christian

Paraphrase of
the words.

A Funeral Sermon.

free, first from all customary and habitual sins, then from eternal death, which necessarily follows all sinful habits and customs. By sins St. Paul understands consulted and deliberated sins. So Clemens after a long discourse to that purpose, concludes τα ὀφθαλμικά only are matters which God will damn.

So αἰματάρων
is used in St.
John 3. 6, 10.

When our Lord and Master Jesus Christ had triumphed over Death, and the Grave, had ascended on high, and was vested with all power in heaven and earth, then he gave gifts unto men; but no donative did so excel, as that effusion of the Spirit in the day of Pentecost, the chief and last effects and events whereof, were the deliverance of all Believers from the double tyranny of sin and death.

Hath made me free from the Law of sin and death.

In the words then we have a deliverance from $\left\{ \begin{array}{l} \text{Sin, the cause of Death.} \\ \text{Death, the fruit and consequence of Sin.} \end{array} \right.$

There is a victory over, and a deliverance from all habitual, customary, consulted, and deliberate sins to be obtained in this life; which is that true, Evangelical righteousness, which gives us at present a title to, and hereafter will

will *actually* invest us with a blessed Immortality.

For our more distinct perception of which notion, we may consider, that Real Evangelical Righteousness admits of *various* degrees.

1. The first, and lowest whereof is of them who for the *most part* yield obedience to the Precepts of *Christ*, and abstain from sin ; but yet not without grievous conflicts, and great difficulties, because that although the *Spirit* be superiour to the *flesh*, yet the carnal part is not altogether subdued, nor a habit of Vertue, taken in a more perfect acceptance, entirely acquired ; for which cause their lapses are frequent, either for that the Appetite is assisted too strongly from external incitement, or too often surpris'd by error, or incogitancy.

2. The second degree is of them who have acquired a *perfect* habit of Righteousness ; and have so subdued the flesh, that they find either none at all, or very little difficulty in acting in the ways of God ; thence consequently are more steady and uniform in the waies of Vertue and holiness, and such was *St. Paul*, as may be gathered from divers passages of his writings ; and o-

thers such like there may be, as appears both from the *sacred Book*, and also from *Experience* it self: which will yet be more manifest, if we shall demonstrate (as by and by we shall) That there remains possible an higher degree of holiness than that we have yet spoken of; although there needs no farther proof than those plain words of our Lord, *My yoke is easie, and my burthen is light*, i. e. to all them who are supported with a firm hope of a life after death, and a blessed immortality. And those words of St. John, *This is the love of God*, i. e. Metonymically, *the manifestation of our love towards God, that we keep his commandments, and his commandments are not grievous. These overcome the World*, and that too by their *Faith*, which inspires strength into them. And he that overcomes, i. e. all such things as the World objects to him, to affright and call him off from righteousness, *sive prospera, sive aspera*, whether *smiles* or *frowns*, to him it is easie to keep the commands of God, to him, I say, that *yoke is easie, that burthen is light*.

The third degree, and that the highest, is of such, who being most cheerfully incumbent on the study of Virtue,

tue, have proceeded so far, as that (for some competent space of time they sin not at all, against any Precept of Christ.

To this degree ought all Christians who are going heaven-wards, always to aspire; which state St. Paul seems mystically to call *the Resurrection from the dead*, and was the mark whereto he pressed. *Not that I have already attained, neither am already perfect.*

This then is the *third degree*, whereunto if Christians do not attain, 'tis simply necessary they should reach the *second*, or the *first*. 'Tis praise worthy in him that endeavours to excell, to be found in the *second* or the *third degree* of *Vertue*.

τὴν ἐξανά-
σταν ἡμῶν
Phil. 3. 11.
'Οὐκ ἔτι ἡμῶν
ἐλαβον, ἢ ἡμῶν
τε τῶν ἁγίων
12.

Prima sequen-
tem, bonum
est in secunda
aut tertia con-
sistere. Tully.

Yet all who would find mercy in the day of Christ, must endeavour to attain this *highest degree*: For all acknowledge 'tis never permitted to a Christian to sin *consultatively*, for that is to sin *malitiously*. Now unless a man shall labour to shun every sinful act (which is to aspire to this *supreme degree* of *Piety*) he sins *consultatively*, i. e. *malitiously*, which no Christian will defend. Sin becomes exceeding sinful, exceeding heavy with its own weight, if done *malitiously* or with deliberation. And

A Funeral Sermon.

God sometimes remits *greater* sins, if fallen into through frailty or ignorance, sooner than *lesser* sins maliciously committed.

Again, that great *study, diligence, vigilance, and labour*, so exactly required of us in all our Christian Conversation, points us out our Mark and Scope, which is, to eschew *every sin*, and so to aspire to this *highest* degree of Piety.

Are we not every where all up and down the sacred Books called upon to *imitate God and Christ*; to be *holy as God is holy*, to be *perfect as our Father is perfect*, to walk *in the light as God is in the light*, to walk *as Christ walked*, and to follow him? He that observes these Precepts, doth no less than aspire to the highest degree of holiness. Our imitation of God doth imply our being made like unto him.

But lest any one should doubt the existence of this *ultimate*, I shall attempt its demonstration.

1. We must *endeavour* after it; but no man is obliged to attempt *impossible* things, it would be in *vain*. But to attempt any thing in *vain*, would become neither a *wise* God to require, nor a *wise* man to endeavour.

2. IF

2. If this degree of holiness cannot be attained, then it is *necessary* that we sin sometimes; but it cannot be *necessary* that we sin; for then it would *not* be sin: *for all sin is freely committed.* If there be necessity in the case, it loses the nature of sin; 'tis ἀτύχημα, our misfortune, not ἀμαρτία, our sin: τὰ παρορμητικά κείνται, deliberate acts are punished. It cannot demerit punishment, nor be justly imputed, nor ever did the God of equity impute it to any man. But that the lapses of good men were sins, and might be imputed to them, should God use his right, is evident, for that they do, and ought to ask the pardon of them: Now where pardon is asked, there the crime is confessed; therefore good men might have abstained from the few lapses of their lives, and so not have sinned, which was the point to be demonstrated.

Hand est nocens
quicumque non
sponte est
nocens.
Clemens.

3. When we daily pray that the will of God might be done in Earth, as it is in Heaven; what can we infer, but that we, as the Angels, may do his will, if our prayers are so ardent, and our endeavours so serious as God requires. Is that Petition in vain? You'll say no. Then God is as willing as able to effect it in us; and our non-attainment doth loudly

loudly accuse our *prayers*, or our *endeavours*, or *both*, of languor, or remissness. For of this we are confident, that if we ask any thing according to his will, he heareth us; now what can be more agreeable to his will, than that we should be holy in our whole conversation as he is holy?

4. Without this notion, what shall we make of the options of our great Apostle? not to single, and eximious Saints, but to entire Churches. The very God of peace sanctifie you wholly. The Lord establish your hearts unblameable in holiness before God. That you may be sincere and without offence till the day of Christ. We cease not to pray that ye may walk worthy of the Lord, *ὡς ἀξίως*, ut omnimodò placeatis Deo, i. e. that ye might every way please God; being fruitful in every good work. The God of peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight.

'Tis somewhat too dilute to say, here are excluded only *habitual* sins, or such *flagitious* sins which are as *habits*; the words being pregnant and *emphatick*; nor is there any just cause why we should *enervate* them, by departing from their proper sense, and not think rather the

Apostle

Apostle intended by them that which is most perfect in its kind. But that which doth not argue the *necessity*, may shew the *possibility*, which was the thing to be demonstrated.

5. Shall we say that the *holy Spirit*, and all the other aids of Vertue which God affords us through *Christ*, are so weak and invalid, that notwithstanding all our endeavours, sin cannot be subdued or extinguished in us? is not this to derogate from the *Spirit of God*, and to be injurious to God himself?

I am yet to seek for a reason why, whilst God would have us *break the bonds* of sin, and cast those *cords* from us, to imbrace an *entire* holiness in this present World, and thereunto hath furnished us with *divine aids*, and *supernatural strengths*, he should deny us *such measures and degrees* of them, as to inable us to abstain from *all Sin*, and to embrace an *universal Righteousness*: especially seeing St. *John* resolves the Vi- 4.4. ctory over the instruments of Sathan into the power of God, *because greater is he that is in you than he that is in the world.*

That which some say, that God would leave some *Canaanites* in the land, to humble us, and to try us, some *reliquiae*
and

and remains of sins, lest we should too much pride and please our selves, seems too light to *preponderate* all the precedent discourse. For indeed 'tis *Vanity* it self; 'tis as if God would have us *sin*, lest we should *sin*; or as if whilst God would eradicate *all sin*, he should not once lay the *Axe* to the root of the *first* and *fowlest* in the World.

And now I would willingly ask any *Advocate* for the wicked lives of *Christians*, Why it should be thought impossible by the *Grace of the Gospel*, to obtain such a deliverance from Sin? Did not God make man *upright*? Are not *Christ's* Precepts very consentaneous to that *Original* nature? Is not *Vertue* (where there is a parity of custom) much more pleasant than *Vice*? Is it not true (which *Salvian* observes) that *Fidelity, Chastity, Humility, Sobriety, Mercy, Sanctity*, non onerant nos sed ornant, *they are not our burthens but our ornaments*. Doth not reason, *καὶ ἀποδείξει* though obscurely discern τοῦ δῖου, *that which becomes, καὶ οὐχ ἐνδεῖ* in some measure contend for it.

Sympl. p 74.

Is not Sin its own punishment? Is it not like the *Locusts* of St. *John*; *Their faces were like the faces of men, and their*

their hair like the hair of a Women, but had tails like Scorpions, and stings there. What else mean those *ictus*, those *lania-tus*, those *surda verbera*, those *Vultures*, those *furies*, and *Theſpian Vipers*; I mean thoſe *ſad*, and *diſconſolate* reflections upon an *immoral* and *ill-govern'd* life? No, no, Sin is but the *disease* and *dys-craſie* of the Soul; Righteouſneſs is the *health* and natural complexion of it. Now there is a propenſion in every thing to return to its *proper* ſtate, and to caſt off whatſoever is *heterogeneous* to it. As ſome *Physicians* ſay, Medicaments are but ſubſervient to Nature, by removing impediments and obſtructions, but Nature it ſelf, and the inward *Archæus* releaſed, and ſet at liberty, works the cure.

Then this reproves two popular Errors.

I. Of thoſe who think thoſe words, *The good that I would I do not, the evil that I would not that I do*, to be the higheſt meaſure of a Chriſtian's proficiency; for the undeceiving of whom, I ſhall obſerve a *triple* eſtate of impiety, or enmity to God.

I. Of ſuch who night and day do little elſe but provide for the Fleſh, to fulfil its luſts; who without all ſhame wallow

Eph. 4. 18, 19.

wallow in *many kinds* of sins, in whom the fence of *good and evil* is near upon extinguished, or but very obscure footsteps of it do remain : Whose Character St. Paul hath given us ; Of *vain minds, having their understandings darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their hearts; who being past feeling, have given themselves to lasciviousness, to work all uncleanness with greediness.*

2. The other is of them, who indulge their Lust with *little or no conflict*, but have contracted a perfect habit of *one or more vices*; in reference to which, they have extinguished all sense of Conscience, though in *other instances not all out* so wicked.

3. A third is of such, who for the *most part* do the things that are evil, and are overcome of the flesh, but not without strivings of *Appetite and Reason*, alive at once to the *Law*, and *Sin*; the *conviction* of the one, and the *power and love* of the other, both these struggling together within the bowels of the Soul, checking and controlling one another.

This is the man St. Paul describes, by a *Metaschematismus* under his own person,

son, in that famous Paragraph to the Romans, of which I will give a succinct but evident demonstration.

Rom. 7.

1 In this man sin wrought all manner of concupiscence, v. 8.

1 The regenerate man has crucified the flesh with the affections and lusts. Gal. 5. 24.

2 Sin revived in him, deceiv'd him, slew him. v. 9, 10, 11.

2 He is dead to sin, the body of sin is destroy'd, he serves not sin, sin reigns not, nor does he obey it. Rom. 6. 2, 12, 14.

3. He was carnal. v. 14.

3 Is not in the flesh. Rom. 8. 8, 9.

4 Sold under sin. v. 14.

4 Is free from sin. Rom. 6. 18, 22.

5 The good he would he did not, but the evil which he would not that he did. v. 19.

5 Walks not after the flesh but after the spirit. Rom. 8. 1, 4.

6. Was taken captive to the Law of sin. v. 23.

6 Is freed from the Law of sin. Rom. 8. 2.

7 Detain'd by the body of death, from which the poor wretch desir'd to be deliver'd. v. 24.

7 Is freed from the law of death. Rom. 8. 2.

Where

Where you have seven *Characters* of each, as contrary to one another as *light* to *darkness*; to know better, and to do worse, is so far from *alleviating* the evil, that 'tis the greatest *aggravation* of it.

Θηελῶδες καὶ
αλογον καὶ δι-
κλον ἐστὶν ὁ τα-
τὸ βελτίον,
ἵππῃ χιτῶν
ὡς ἀκροαίας
καὶ μαλαχίας
ἀνδρῶν, Plut.

Ἀλλὰ καὶ τὰ ἕρ-
ρα σύμφωτα
ταῖς ὁδοῖς
δὲ ζαῖς ἀποδι-
δύται.

Symphlic. 67.

'Tis the *most* brutish, unreasonable, and wretched condition, for a man that knows what is best, to be led by incontinency and effeminacy from it.

And therefore saith the Philosopher, that we ought not only to think right, and to be affected accordingly; But to conform our works to our right opinions.

He that sins, and accuses himself is ὁ Ἀρχιδάμος παιδιδύς, doth but begin to learn, and hath not yet come to the knowledg of the truth.

2. Another is of them who deceive themselves, whilst they expect some other's inherent Righteousness to be made over so compleatly to them, as if they themselves had been really and perfectly righteous, and this upon the sole Condition, or qualification of meer Faith scrupulously prescinded from all Obedience. Now this *Hony-comb* of *Antinomianism* is but a branch of old *Gnosticism*: antidoted by St. John. Little Children let no man deceive you, He that doth righte-
ousness

1. 3. 7.

darkness is righteous even as he is righteous: If we say that we have fellowship with him and walk in darkness, we lye and do not the truth. And all the promises Christ makes to the Asian Churches are $\pi\sigma\ \nu\iota\sigma\tau\alpha\iota$. To him that overcomes.

And thus am I arriv'd at the other *Atchievement* of this vivifying Spirit, our deliverance from Death, the *fruit* and *consequence* of Sin. The ruin of Death follows that of Sin, *sicut Vasa sequitur Vibiam.*

Sin is the *sting of death*, 'tis its *Scepter*, the *ensign* of its sovereignty ; deprived of that it loseth its antient nature, ceaseth to be *King of Terrors* ; and differs not from a gentle *sleep* ; an *Odvaria* or an easie *transitus* to a blessed immortality. 'Tis but the dissolution of an *old ruinous* and cadaverous Building, to raise a *fair* ; and *fresh* , a *stately* and *magnificent* Structure in the place thereof.

For we know that if our earthly house ^{2 Cor. 5.} of this Tabernacle were dissolv'd, we have a building of God, an house not made with hands, eternal in the Heavens, i.e. a celestial, glorious, and a spiritual Body. St. Paul doth lively describe the difference between these mortal and those immortal Bodies with which we shall be clothed

cloathed in the Resurrection. 'Tis sown in corruption, it is raised in incorruption, 'tis sown in dishonour, it is raised in glory, 'tis sown in weakness, it is raised in power, 'tis sown an animal body, 'tis raised a spiritual body. Where the Apostle compares man, in respect of his body, to a fruitful grain of Wheat, which is sown in the earth, and sometime after springs up in a more excellent and very different form.

And that which thou sowest, *τὸ σῶμα τὸ γαρνησόμενον σπείρεις, non gignendum corpus seris, is not the body that shall be, but bare and naked grain.*

Whence is that body that is to be? *αὐτῷ δίδωται σῶμα, God giveth it a body, as it hath pleased him, and to every seed his own body.*

And all this relishes well to him that knows, that the most contrary *modifications* of matter imaginable do constitute no specifical change, according to the last, and best Philosophy: Nor can he be offended, who holds the principle of individuation is the form only, and that the matter and *suppositum* is individuated from it.

So then our Apostle institutes a four-fold collation of *these* our bodies with *those* we shall have hereafter.

I. It

1. It is sown in *Corruption*, but shall rise in *Incorruption*, i.e. The body which we bring into this World with us, is subject, and obnoxious to corruption and change: *here we dwell in houses of Clay*, Job. 4. 19. *whose foundation is in the dust*, and may truly say to corruption, *Thou art my father*, and to the Worm thou art my mother and my sister; There we shall die no more, but be as the *Angels*, the sons of God, being the *Children of the Resurrection*. Luk. 20. 36.

2. 'Tis sown in *dishonour*, shall be raised in *glory*; when we come into the World, we bring bodies, some of whose parts and members seem to be ἀσχημονα καὶ ἀναισθητα, *uncomely and less honourable*, besides the *rugæ* and *maculæ*, the *wrinkles*, *spots*, and *blemishes*, which *age*, *sickness*, and other *casualties* do imprint upon us. But then in the destitution of these deformities, our bodies shall be more *resplendent* than the Sun, and brighter than the golden light of *Aurora*. The glories of Mount Tabor were but *shades* and *darkness*, compar'd to that resplendent light, ὑπὲρ τῆς λαμπρότητας τοῦ ἡλίου, *so far exceeding the brightness of the Sun*, septuplum, saith St. Ephrem, wherewith now our Lord is cloathed, and yet shall he change our *Vile bodies*, until he bath

Acts. 26. 13.

Phil. 3.

hath made them like his *Glorious* body.

3. 'Tis sown in *weakness*, shall be raised in *power*. Here labours, diseases, or years, soon make the *keepers of the house to tremble*, the *strong men bow down themselves*, and the *grinders to cease*. There shall they be firm and robust, shall renew their strength like the *Eagle*, and like the youthful *Cherubs*, their agility shall be great and indefatigable.

4. 'Tis sown an *animal* Body, shall be rais'd a *spiritual* Body. Here our bodies, as of other *Animals*, need meats, and drinks, and consist of members, and organs necessary to receive, concoct, and digest them; but there they shall be *spiritual*, there will need no *Stomach*, no *Liver*, no *Intestines*. Meats for the belly, and the belly for the meat, but God will destroy both it and them. Hierocles speaking of the *Apotheosis* of good men, tells us they enjoy besides
 ἀλήθειαν καὶ ἀρετὴν ἐν ψυχῇ καὶ θαλασσῇ τοῦ πνεύματος
 πρὸς αὐτῆς ὡς χήμαν, besides Truth and Vertue
 in the Soul, a great measure of purity in
 its spiritual Vehicle.

St. Paul is positive, That the Bodies of Saints at the Resurrection shall be *physically* and *really*, not *morally* only *spiritual* and *celestial*; for *flesh and blood*
 cannot

cannot inherit the Kingdom of God. We shall have bodies as tenuous and imperceptible as are the bodies of Angels, not so crass and gross as Air; but purer than the liquid Æther, and have for a Vest, to use Macarius his phrase, Νεφέλας Οὐρανῶ, the glory of the divine light. So 'tis no wonder that Saints of old and since have groan'd within themselves, waiting for the adoption, viz. the Redemption of the body.

A great and memorable instance whereof, worthy to be written in Cedar, or engraven in Brass, is this venerable Matron, whose Obsequies we now celebrate, whom now we consecrate to Eternity. I have discoursed to you the heights and perfections of Christianity; you have seen it in the Rule; and if you had now such a Speculum or mirror as would reflect her life, you would see it in the Example. St. Hierom thought if all the members of his body were turn'd into Tongues, and all his Arteries became vocal, yet he could say nothing, sanctæ & venerabilis Paulæ virtutibus dignum, worthy the Vertues of holy and venerable Paula. The like may I say with much more reason of holy and venerable Anna. Not only because I am so much inferior for plenty of words, and Rhetorical

Epitaph.

A Funeral Sermon.

Schemes of speech to that eloquent Father ; but also because my Argument is much more illustrious, refulgent and sublime ; for if I should institute a parallel between them, you would find equal Devotions surmounted by Prudences unequal.

I much applaud that Father, who would praise *nihil nisi quod proprium*, nothing but what was her own, and which sprang from the pure fountain of her holy mind. So shall I, passing by the *τὰ ἐκ ἐφ' ἡμῶν* things not in our power. Such are, the Philosopher tells you, the Body, Possessions, Honours, Principalities, and whatsoever are not our own works. And that too for the very reason his excellent Commentator assigns, *We are not arbitrary Lords of any of these things*. And therefore I shall pass by her *Extraction*, Education, Presence, and that comely *Mien*, with which she struck all persons at once with Love and Reverence.

I say, I shall pass these by, (*they being not greatly to be esteemed by them that have them, though 'tis greatness to contemn them*) and speak of her *φιλοσοφώτερον*, *ὑψηλότερον*, more divinely, more sublimely.

She was then of the same Country with

τὸ σῶμα, ἡ κλη-
σις, δόξα, ἀρε-
χαί, καὶ ἐνὶ λό-
γῳ ὅσα ἐκ ἡ-
μῶν οὐκ ἐργα.
Epiet.
καὶ τὰ τοιαῦτα
ἐφ' ἡμῶν ἐστὶν
ἀδύνατα.

Habentibus
non grandia,
though con-
temnentibus
mirabilia.
St. Hierom.

with *Gorgonia*, her exact parallel, and that was the *Hierusalem* above, a City not seen with bodily eyes, but with those of the mind, where we have our conversation, whither we are making haste; where *Christ* is a Citizen, and all that *παῖδες*, and Church of the first born are fellow Citizens. So you see 'tis true of her what the Poet saith of *Aeneas*, *Contingit sanguine cælum*. She was Heaven-born, and her Nobility was, The conservation of the divine impressions on her Soul, and an imitation of God, the Archetype, and first Pattern of all goodness.

ἡ ἀνω Ἱερουσα-
λὴμ ἢ μὴ βλε-
πομένη, νοεῖται
ἐν τῇ πόλει.

ἡ γὰρ κόνις
πύρρει, ἢ ἡ
ἐκ τοῦ Ἀρχέ-
τυπου ἐξομοί-
ωσις. Naz. O-
rat. 11.

She had an early institution in *Piety*, and as it befel *Gorgonia*, who received the *Seeds of Piety* from thence, from whence she receiv'd her *Life and Culture*. So our *Gorgonia* deriv'd the spiritual Ornaments of her mind from the same Instruments who had propagated her body. And no wonder, if that Cedar whose branches were enveloped in the Clouds, had taken long and deep rooting.

τὸ τ' ἀπὸ πῶς
ἀπὸ πῶς.
τὸ δ' ἐν τῷ
ἀπὸ πῶς.

She was truly, and becomingly religious; the right knowledge of *God* and *Christ* did bear her enlightned mind so Eaven, that it was as far remov'd from Superstition, as from Irreligion.

ligion. Hers was no self-chosen Holiness, ceremonial Righteousness, opinionative Zeal; she mistook not the Tree of *Knowledge* for the Tree of *Life*.

She was not taken with high-flown *Enthusiasm* and *Seraphicism*, nor was she patient of *Epicurizing* Philosophy, nor tempted with *Antinomian* liberty.

She did not frame to her self a *Phantastical* Religion, made up entirely of a Faith divided from Obedience, imagining all to be *done for* her, all to be *imputed* to her.

Nor did she place her Religion in endless scrupulosities about things indifferent; and though her carriage was always passive and obedient, yet never esteemed little things worthy of great contentions.

She was no Opinionist, nor yet jealous of any notions, which she thought not inconsistent with Faith in Christ, and the observation of the Commandments of God.

She like *Gorgonia* reconcil'd the *sublimity* of *Cælibate* with the *security* of *Marriage*, and being *αἰσχροῦ ἀνθεῖ*, *chaste and humble*, blending the excellencies of *Cælibate* and *Marriage* together; giving proof to the World, that neither of these States so simply unite us to God,
or

ἡδὺς ὁ μὲν τὸ αὐτὸ
παύει καὶ ἁλόν
ἀεὶ ἰσχυρὰ.

or divide us from him; neither of them solely to be declined, nor solely to be pursued, but that a vertuous mind may rule and moderate both *Conjugate* and *Virginity*. Well, as that, so this *Gorgonia* having been ministerial a little *to the World and to Nature*, ὁλίγα κόσμῳ καὶ φύσιν. *Θεῷ τὸ πᾶν ἐαυτὴν καθεύρωσιν, consecrated herself wholly unto God.*

Our *Anna*, like that *Propheteß* the daughter of *Phanuel*, having liv'd an example to Wives some few years with an Husband, a Widow about twenty nine years; in all which time she departed not from the Temple, that is, deserted not Church Communion, nor God's publick Service; but served him with fastings, and prayers night and day; ever since her Widow-hood devoting one day in the Week to fasting and prayer; in her desolate estate trimming, dressing, and adorning of her mind for the *Bridegroom* of her Soul,

She was a severe exacter of indispensable Duties of Christianity; her Religion was solid and substantial; she attended the *τὰ βαρύτερα τῶ νόμου, the weightier things of the Law.* She was a through Christian; in her was accomplished St. Paul's wish, she was not almost, but altogether such an one as himself, his Chain excepted.

Hers

Hers was no barren Faith ; but it was fruitful in *good works* ; Her Charity distributed it self to every object, to God, to man.

1. To God , by her frequent Fastings, her constant Prayers, her diligence in God's publick Service, her Zeal and care to promote his honour, to advance his Rule and Government in the hearts of all with whom she did converse, in whom she had interest. This she taught her Children so soon as *they* could learn, and this she taught them so long as *she* could speak.

† τὴ σωματικῇ
καὶ τῇ πνευματικῇ
καὶ τῇ πνευματικῇ
καὶ τῇ πνευματικῇ
καὶ τῇ πνευματικῇ
καὶ τῇ πνευματικῇ

'Tis said of *Gorgonia* that she made the fruit of her body, her Children, and her Childrens Children become the fruits of the Spirit ; and hath not our *Gorgonia* done, or endeavoured the like ? Who has been more painful, more faithfull to the souls of Children, Nephews, and Nieces, than she has been ? who hath taught them more *diligently*, who hath pray'd for them more *frequently*, more *ardently* than she hath done ?

† τὴν ὅλην
οἰκίαν ὅλην
ἀντὶ μιᾶς
ψυχῆς.

'Tis said of *Gorgonia* that she purified and devoted to God her whole stock and family, in stead of her single soul.

So may we say of our worthy *Matron*, whilst an *Oeconomist* Wife or Widow.

Her house was a kind of Church ,
none

none so grateful, none so acceptable to her as a *painful*, and *conscientious* Minister of *Christ*; None were the worse, but many the better for coming under her Roof.

Gorgonia is said to have been whilst she liv'd, an *Exemplar* of all *vertue* to her *children*, and when God call'd her, she left her *last Will* behind her as a *silent exhortation* to her *family*.

ὑποδείγμα
καλῆς παιδείας
τοῖς ἐξ ἑαυτῆς.
τὸ θάνατον αὐ-
τῆς σιωπῶσα
παράλειπον.

And was not this *imparallel'd Saint*, a great pattern of all good works to her *Family*? was not *piety*, *purity*, *humility*, *meekness*, *mercy*, and every good *work* most conspicuous in her? And I my self can witness, it was amongst her last cares to recommend the ways of God, and a *serious* and *thorow* *Piety* to her *Children*.

And if the last *Wills*, and *Testaments* of all the dead, have ever been thought sacred, and inviolable; what a further, what a fresh obligation have you (*my honoured Friends*) to be religious; that is, to tread in the steps, to write out the Copy of this *blest Saint*, your *incomparable Mother*. But I was speaking of her *Charity*.

The *eloquent Father*, speaking of the often prais'd Saint, saith, *Who stretched*

τίς χεὶρ ἐ-
τελειώσεν αὐτῆς
δοξαστικῶς

cut a more liberal hand to the poor? that

he

he fears not to apply the words of *Job* to her, *The stranger did not lodge in the Street, but she opened her doors to the Traveller; she was eyes to the blind, feet to the lame, and a Mother to the Orphan.*

So our Saint, when she was Mistress of an house, and since; Who doth not remember the largeness of her bowels, and the liberality of her hands? Who hath not eat her Bread, worn her Cloth, received her Medicaments, applied her Plaisters, and her Unguents.

Nor did she leave any thing considerable to the Earth but her body. Exchang'd all she had, for the hopes of a better life, leaving little besides the imitation of her self, and an ambition of the like Vertue.

Nor ever did she with works of mercy, commute with God for those of wantonness and luxury. Who ever saw a garment, or an ornament of a garment which was superfluous upon her? much less did she use Ceruss, or Stibium, Scarlet, or any other fucus, signs and indications of a sick and weak mind. But like the abovesaid Gorgonia, although she knew many and various external Ornaments of her sex, yet she esteemed none so ornamental as her manners, and inward purity

πολλὰς καὶ παν-
τοίας γυναικῶν
κόσμεσ τοῦ
ἔξωθεν.
πρὸς τὸν δὲ
ἵνα τὰ ἐξω-
τὴς τὸ πρὸς καὶ
τὸ ἐνὸν ἁπο-
καλύψῃς λαμ-
πρόν τι.

rity and brightness of her mind; the only ruddiness which pleased her, was that of modesty; the only white, was that of fasting and abstinence.

The Father commends Gorgonia, for that she did not labour so much to seem, as really to be good.

μη τὸ δοκεῖν
παρ' αὐτῇ πλεον
ον τ' ἀληθείας.

So our Saint blew no Trumpet, made no noise, retir'd to her Closet, shut her door, and offered the Sacrifices of an universal Righteousness to him that sees in secret, but rewards openly.

What more sagacious in practical godliness than her discourses? yet what more prudent than her silence?

So the Father admires Gorgonia; Who knew the things of God better than she, both from the sacred Oracles, and her own understanding; yet who talked less? containing her self within the bounds of Piety proper to her sexe. And this also is the genuine character of our Anna.

τίς μὲν ἔγνω
τὰ θεῶν δεῖξ
μᾶλλον;
τίς δὲ ἡπλὸν
ἐφθέγγετο;

Ταῦτα μεγάλα μὲν, ἔστι δὲ καὶ ἅ. These are great things, and these are great Truths.

Thus these two great Saints, lived instruments of Good, examples of Virtue, and ornaments of their Sex, and now you long to hear how they died. Truly they were lovely and pleasant in their lives and in their death they were not divided.

Of

ἐπὶ δὲ τοῖς ῥησὶ
τῶ ἀνδρὸς τούτου.

Of Gorgonia the Father tells us *she earnestly desired her dissolution*; and to be with Christ, she preferred before all the pleasures of the World.

So our Saint all the while of her last and happiest sickness, breath'd out no other longings: but as the Hart panteth after the Water-brooks, so panted her soul after thee, O God; Her soul thirsted for God, for the living God, oh when should she come and appear before God?

ὁ ψεῦς μὲν τῶ
ἐκδημίου, ὃ
τῶ ἡμῶν
ἰατροῦ.

Gorgonia had some *presensation* of death, a kind of *Vision*, making known the day of her departure. And as if this *Matron* had had some *such* sentiment and apprehension, at the very first notice of this last sickness she often used these words, *Lord fit me for thy self, and thy will be done.*

ἐπεὶ ἰατροὶ
ἄλλοι πλὴν τοῦ
παραδοξίου.

Gorgonia fallen into a very great extremity of body, *suffered no Physician but God.*

How loth and unwilling our Saint was to use *Physicians*, not only in this, but in former sicknesses, is very well known to all that were about her; which did not spring so much from contempt of that *conjectural Art*, as from the *fulness* of inward peace, and a desire to be in a safe Port and Haven.

'Tis said Gorgonia having made her last

last day πανηγυρις ημερα, κοιμηται, a day of joy and festival, she fell asleep.

So ours, the day before she died, confessed her humanity by groaning out now and then her sense of a pain in her side; but on the day of her Apotheosis, by all she did, by all she said, by all she suffered, there was nothing perceptible, but the deepest peace, the sweetest comforts: with very little reluctance of Nature, attested by a few drops of sweat on a hot day, in a hotter room, with a singultus or two, she resign'd her pure Soul into the hands of her merciful Creator.

Oh Death where is thy sting, O Grave where is thy victory? Let me die the death of the Righteous, and let my latter end be like his.

I will end with Hierom's words on the Lady Paula. *Non mœremus quòd talem amisimus, sed gratias agimus quòd habuimus, imo habemus.*

We do not mourn that we have lost such an one, but we give infinite thanks to Almighty God that we ever had, yea that we have such an Example.

An

A Funeral Sermon.

An Example too big for *mine*, too big for *humane* Eloquence, none but an *Angel* is fit to write her *Epitaph*.

Now to the King Eternal, Immortal, Invisible, the Only wise God, be Honour and Glory for ever, and for ever.

THE END.

ERRATA.

IN the Preface for *quales* read *qualem*. p.1.l.16. read קרובים
 in the margin r. סנחה p.2.l.8; 10. r. αλιεὺς καὶ. p.3.l.3. r. חלום
 l.4. r. סרחים p.4. marg. ἀνέσται. p.5. marg. r. κηρύττει. p.6. marg. re-
 move the period to ποιῶν, put out the comma at πλείον p.13.l.7.
 put out the comma after πάνθ' ὑμῶν. p.21.l.3. for friends, quoth he, read
 O friends, quoth I. p.32.l.7. *dele miser*. p.33. marg. set these words a-
 gainst the 14. line, Myst. Godl. p.495 p.41.l.7. r. *optima*. p.55. marg.
dele Epist. ad Cor. l.12. p.65.l.18. r. for all written

In the Funeral Sermon.

In the Preface p.2.l.9. r. Righteous and godly, p.13. l. 5. r. *The spe-*
fian.

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